through which we approach and enter into the
Absolute must have their truth, for the untrue
and unreal cannot lead into the Real: but also
what issues from the Absolute, what the Eternal
supports and informs and manifests in itself, must
have a reality. There is the unmanifest and there
is the manifestation, but a manifestation of the
Real must itself be real; there is the Timeless
and there is the process of things in Time, but
nothing can appear in Time unless it has a basis in
the timeless Reality. If my self and spirit are real,.
my thoughts, feelings, powers of all kinds, which
are its expressions, cannot be unreal; my body,.
which is the form it puts out in itself and which at
the same time it inhabits, cannot be a nothing or
a mere unsubstantial shadow. The only reconciling
explanation is that timeless eternity and time
eternity are two aspects of the Eternal and Absolute
and both are real, but in a different order of reality:
what is unmanifest in the Timeless manifests itself
in Time; each thing that exists is real in its own
degree of the manifestation and is so seen by the
consciousness of the Infinite.

All manifestation depends upon being, but also
upon consciousness and its power or

degree; for as
is the status of consciousness, so will be
the status
of being. Even the Inconscient is a
status and power
of involved consciousness in which
being is plunged
into an other and opposite state of non-
manifestation
resembling non-existence so that out of
it all in the
material universe may be manifested; so
too the